

Christian Education

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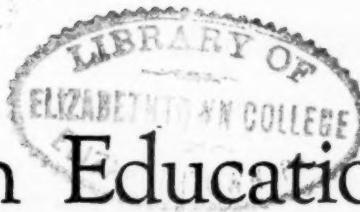
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EDITORIALS

JOSEPH P. MACMILLAN

The Editors of CHRISTIAN EDUCATION were profoundly moved at the announcement of the death, by drowning, on August 20th, of Dr. Joseph P. MacMillan, Assistant Secretary of the Board of Education of the Methodist Episcopal Church. Dr. MacMillan was active and deeply concerned in the work of Christian Education. A long letter from him concerning phases of the work reached this office on the morning of the day of his death.

Dr. MacMillan was not only active and deeply concerned, but he brought to his work an unusually well equipped mind and heart. He threw his every energy into his task. He studied to show himself approved unto God, a workman that needeth not to be ashamed, and very naturally he was approved by his colleagues and by the large constituency which he represented. He thoroughly believed in co-operation of allied agencies. His recent participation in the survey of the Methodist Episcopal colleges had won the high and unstinted praise of a multitude of educational specialists. He was a bulwark of strength for the new era, just upon us in American education. His passing is a great loss—and as it seems at this moment an irreparable loss—to the Boards, the Council, the Association of American Colleges, and other allied interests.

VOLUME XVI

Beginning with this issue, the first of Volume XVI, CHRISTIAN EDUCATION will appear bi-monthly, in the months of October, December, February, April and June. Readers will please make a note of this. It is expected the volume will contain 320 pages and we hope the quality will be maintained if not im-

proved. The price for annual subscriptions will remain the same.

* * * *

TODAY AND TOMORROW

Christian education today faces its most colossal task. Never was there a time when its principles, its methods and its beneficent results were so greatly needed. The term itself has within it two necessary implications. The one is the implication that religion is a necessary ingredient of human experience and welfare and that the church is the chief external instrument for the development and extension of religion. The other is the implication that education is likewise necessary for advancing human experience and that the school is its chief implement.

In addition to the impingement of external and antagonistic forces upon the processes and methods of Christian education, we find ourselves confronted today with the doubts and despairs of the brethren. Internal gloom and pessimism are more difficult to withstand than active external opposition. A few days ago, the president of one of America's great, well-equipped, rich universities, a man who is profoundly religious and is doing his best to maintain the religious element in the university structure and function, wrote to the joint office which the writer attempts to represent, "Apparently human affairs have broken loose from human control." His letter showed with reference to an important project on which he and the writer were collaborating, a mood of discouragement, if not of despair.

It is but a concrete illustration of the manner in which many men and women placed in positions of influence and power are facing the present social turmoil. Among the chiefest of these prophets of gloom is Dean Inge of London whose writings are so consistently pessimistic that he has been nicknamed "the gloomy Dean." Not long ago he wrote:

We must cut down our hopes for our nation, for Europe and for humanity at large to a very modest and humble aspiration. We are witnessing the suicide of a social order and our descendants will marvel at our madness. The possibility of another dark age is not remote.

We are undoubtedly in the midst of a human crisis, every phase of which takes on the nature of chaos—political, economic, moral, domestic, religious and educational.

In America we have no closely knit political parties although our experience in government for almost one hundred and fifty years exhibits the working of a bi-partisan system; our banks have been closed, our laws are held in disrespect, our homes are deteriorating, our schools it is plain to many are failing to function adequately, our churches are subject to violent criticism part of which no doubt is justly aimed. What else have we?—or did we ever have?

The black cloud of gloom has settled down upon a great many people. The only thing they can see is the outline of the Goliath of pessimism. As features of the outline they detect secularism, lawlessness, blind partisanship, selfish nationalism, rampant capitalism, destructive militarism, unwholesome denominationalism, not to use uglier words for more serious human misdemeanors and crimes.

Now it is the business of Christian education in such a time to assert, and to back up the assertion with authoritative data, that we do have something else besides the disintegrating tendencies upon which the prophets of gloom base their doleful predictions. We have in our colleges and in our churches exemplifications of the human spirit at its best. We have still among us the spirit of youth. We have still the leadership into the adventurous future, of our children.

The modern Davids are still well supplied with the most effective "ammunition" for their slings. The names of these pebbles are faith and hope and love and sacrifice and intellectual aspiration and adventurous freedom—the abundant life—still irresistible, still triumphant.

The writer was conferring not long ago with the president-elect of the Young Women's Christian Association in one of the smaller church related colleges. It was a college affiliated with one of the smaller and plainer religious groups—a group which has made much of plainness of dress and of speech and of living. She outlined the progress of her Association in the past and spoke of her aspirations for the next year, which would be her

own senior year in college. When asked the question, "Just how flaming is flaming youth as you know it? How destructive to what are traditionally considered the highest values is the attitude of the young people with whom you come in contact?" she answered that her college mates were throwing overboard a good many superficial symbols of religion, that her own college generation had gone through a remarkable process in the matter of discarding plainness of dress, that she was herself a member of a gang whose attitude toward religion was one of agnosticism, if not of unbelief. It developed in the conversation that while she was "in the gang," she was not "of the gang" but that on the other hand, unconsciously perhaps, she had adopted the philosophy and method of the Apostle Paul and had even gone him one better for her attitude could easily be stated "I have become all things to all college girls that I might by all means save some." She asserted emphatically and without qualification that the great mass of the girls in her college, and her Association enrolls 95 per cent or 98 per cent of them, are loyal to the deeper and more lasting values of the religious life.

In another church related college was found a wide-awake class discussing methods of American politics. They were outlining the abuses of municipal government which we all know smell to high heaven in most of our cities. They were reciting the excessive expenditures of Senatorial and other elections. To a question which one of them put to the writer, "Is there any way out?" his reply was, "You yourselves in this discussion are showing a way out." It is a long, and tedious and thorny way, but there is no other way. Only by the process of the education of our youth can these reforms be achieved. Only as our younger men and women are aroused as was Abraham Lincoln aroused when he saw a slave sold at auction on the block, can the forces be set to work which will clarify the waters of our political life.

We may have no hesitation in asserting that the inculcation of this moral indignation is more likely to be achieved in the institutions of our country where religious values are considered a part of the process of education than elsewhere. Our eyes must not be dazzled by the brilliancy, the power and the prestige of the great universities. The leaven in the lump does not neces-

sarily bulk large, which is not to say that there can not be any leaven in a large lump. There was a Serbian student, talented, keen, ambitious, in one of our smaller colleges. In addition, he was honest. He went to the dean and expressed his doubts. He doubted the value and significance of the strong currents of religious life in his college. He thought he was an agnostic. He doubted whether a boy had a fair chance in a small obscure college and he told the dean that he would like to have an interview with Michael Pupin of Columbia University, perhaps the greatest Serbian born American citizen, as certainly one of the world's greatest scientists. An interview was arranged with Pupin. To his first expression of doubt Pupin replied, "There is only one person in the universe of whom I am afraid and that is Almighty God." To the boy's second doubt Pupin said, "It does not make so much difference about the size of the college but it makes a great deal of difference about the size of the boy." The boy returned to his small college contented and reassured.

As one comes in contact with the hundreds and thousands of college students in this country, as he catches their spirit and sees and feels their sensitiveness to the higher values of life, the mists of pessimism and despair are somewhat dispelled. Apparently in the judgment of our youth, we are not now at the end of the world. Apparently these strong adventurous young men and women are not disposed to lie down and die. Apparently intellectual and spiritual fatigue poison has not yet got into their blood. They have no disposition to abdicate. They know that in unusual extremities the great spirits of the world have not abdicated. Isaiah did not, nor did Gustavus Adolphus, nor Martin Luther, nor George Washington, nor Abraham Lincoln, nor Woodrow Wilson. The latter's body was killed, but his spirit never. In an address at Gettysburg before the World War he said, "Lift your eyes to the great tracts of life yet to be conquered in the interests of peace, of that prosperity which lies in a people's hearts and outlasts all wars and errors of men."

I would not be unjust to "the gloomy Dean." At another time he said:

But after all, we judge our generation mainly by its surface currents. There may be in progress a storage of be-

neficient forces we cannot see. There are ages of sowing and ages of reaping. The brilliant epochs may be those in which spiritual wealth is squandered; the epochs of apparent decline may be those in which the race is recuperating after an exhausting effort.

If only Dean Inge could have visited the small Dunkard college and talked with the president-elect of the Y. W. C. A., he might have been saved from writing the words quoted from him in an earlier section of this paper.

Of course we all know that civilization is now caught in the undertow of its most disastrous and wicked war. We cannot see these currents but they are forcing many of us downward and backward. Burke says, "You cannot indict an entire nation." It may be that that is true but certainly the sword of Damocles hangs heavily and imminently by a single hair over the heads of all races, all peoples, of civilization itself.

The challenge to the church and to the school, is, through the process of Christian education, to answer the prayer so eloquently voiced by a former American, "God give us men." We do have men who now must be unnamed, men in industry, in politics, in our social fabric, in our churches, in our schools, whose hands the people must uphold as they strive to lead us to a better day. The great and only forces in terms of which this advance movement of ours will be accomplished are religion and education. They have never failed us. They will never fail us.

As Daniel Webster once said in the Senate of the United States, "Liberty and union," we must now rally around the two-fold standard more loyally than we have ever done before, "Religion and education, one and inseparable, now and forever."—*R. L. K.*

THE Presser Foundation now expends annually the sum of \$55,000 on 220 scholarships in music, allocated to approved colleges. Presidents Pell and Omwake, and Secretary R. L. Kelly are members of the Scholarship Committee.

SPIRITUAL INFLUENCES AT A COLLEGE

M. E. FRAMPTON

Vice-President, College of the Ozarks

The experienced educator and Christian minister knows that the spiritualized personality does not grow like Topsy. It must be cultivated; it must be nurtured until the full flower of Christian personality appears. The church for centuries has had its methods, and so also has the Christian college. There have been attempts—many admirable attempts—to achieve on the college campus this sense of high spirituality to which I refer.

It is almost trite for me to mention the well-known means by which the Christian college attempts to prove that it is spiritualizing the members of the community. The teaching of the Bible and religious education in the college curriculum, the employment of persons of the highest Christian character, the holding of chapel services—compulsory or voluntary—the holding of revival meetings whatever their character and nature, maintaining Y. M. C. A.'s and Y. W. C. A.'s, personal evangelism, making and enforcing rules of Christian conduct, providing personal advice from deans or other members of the faculty of a Christian nature to the inquiring student.

Now a college may have all of these activities and yet be compromising, stupid, morally evasive, and oftentimes decadent. No one of the above practices or any combination is sufficient to prove that any college that performs them is Christian—that a college is really spiritualizing its members through these means. These projects are valuable and necessary and when properly directed aid in achieving spirituality. The College of the Ozarks has all of these activities and has attempted to attack the problem from what might be considered a different, but not a new, point of view. That point of view is not achieving for, but achieving with, the student. Very little real attention is given to the student—to his spiritual needs, his desires, and his interests.

Many people believe that the crux of the problem is in the "persuasive" presentation of Christianity. In many cases it

might be more correctly called "coercive" Christianity. The presentation of Christianity as a whole religion, whether as a set of beliefs to be held, or as a set of habits to be formed, or a great decision to be made is a form of presentation which is not succeeding, never did succeed, and cannot by virtue of its coercive nature make a college spiritual or Christian. As long as religion is treated as something "per se"—an interest outside or alongside the academic—and as long as the student must be persuaded or coerced through unnatural means and methods, then all of these methods fall far short of achieving the spirituality in the sense in which I have defined the term.

I want to borrow from the field of psychology a suggestion to offset this idea which, I believe, has been so characteristic of our college programs of religion, and which has resulted in a stilted, half-hearted acceptance of religion, a pigmy growth of our students' spiritual nature, and a raising of serious conflicts between religion and other fields of human endeavor. This idea is the idea of the "will to do," or rather the will to achieve, high spirituality.

At the center of all college life is the problem of the teacher and the learner. We are constantly being presented with the interplay and interaction of minds as a concrete actuality with which we deal. The ideal situation is, of course, fellowship and cooperation between the one who teaches and the one who learns; or rather making the whole process of education and spirituality a purposeful Christian enterprise in which the more experienced individual and the less experienced individual share. This is the central function of the Christian college. No other function can satisfy or achieve the purpose for which that institution was founded. A complete unity of "teacher-purpose" and "learner-purpose" is the only way to successful teaching and to successful learning. This complete cooperation and fellowship of minds in purposeful Christian enterprise—note here the constant presence of Christian activity, creative experimentation—finds its consummation in what Christianity calls high spirituality. The real test can be put in the form of a question: Do students really will to achieve spirituality? Do they want it? Will they strive for it? Will they die for it? The approach to the col-

lege student is different from the approach to the child, who needs didactic and catechetical instruction. The youth on the college campus needs creative activity. He needs to will to achieve purposeful Christian enterprise.

At the College of the Ozarks we have tried to develop two *foci* in the achievement of this spirituality. The first is the emphasis upon the individual—the achievement of purposeful Christian enterprise or spiritual experimentation through creative activity on the part of the student and teacher. We have tried to have the teacher and the learner will to search for Christ and the truth—to share experiences—to experiment—to dream—to idealize and realize the Master and His message.

The second approach is social—to see that this spiritual experimentation spreads through our entire college organization—administration as well as instruction, from janitor to professor, from farm hand to president—all part of our purposeful Christian enterprise of living together, creating together, and building together a spiritual community.

The college has maintained most of the customary activities of a Christian college, but has attempted to make the student as responsible for its success or failure as the faculty or administration. The first of these activities is, of course, our chapel service. These services are operated by a student-faculty committee. The Chapel Committee have clearly defined objectives for their chapel service. Student leaders direct the chapel, say what they want, and take the responsibility for failure. We have a five day a week chapel rotated through all the organizations having experimental enterprise as their aim. The will to achieve is the sense of high spirituality for which every student strives. Classes in worship and religious art and drama aid in perfecting a worshipful chapel. The best critics of what a real, vital chapel program is to be are the students themselves. They are the ones who have to listen—they are the ones who are to be spiritualized. Plans for the new chapel which is being erected were studied by a group of students interested in a real way in their new house of worship. The symbols within the chapel were interpreted and discussed. The dedication programs in chapel, gowns, hymnals, and mimeographed worship

programs have been the product of students and faculty willing to achieve.

Experimental activity for students interested in Christian service. A very large body of young people interested in keeping in touch with actual problems of community living, students from classes in sociology, Bible, religious education, history, and home economics have anxiously awaited the opportunity to serve the people. One definition of spirituality is reverence for things on the same level and below the level of one's own experience. These students are reverently studying these problems. This year a group of interested students arranged and themselves held without any active faculty participation twenty-three meetings in rural churches from one and one-half to twenty-five miles from the college. One hundred and thirty-six students made three hundred talks, travelled 1,460 miles with audiences of over 5,000 people. Each student through creative Christian experimentation has begun his individual study of the social and religious problems of interest in the community.

Experimental centers for rural religious education. What the agricultural college does through its extension courses for the farmer and the farm; what the normal school does for the public school teacher; the students of the Department of Religion and Sociology in cooperation with the Board of Christian Education and the Board of National Missions are attempting to do for the life of this great Ozark area. Students in sociology classes decided that they would like to experiment with some sort of a rural project. A place was found at Tokalon, Arkansas, a parish built after eleven years of heroic struggle to a thriving mission charge. The students laid plans for remodeling the school house, making a fine community house. They then developed a carefully correlated all-Sunday program of worship, instruction, and recreation, and then found to their great amazement that the community was entirely void of necessary leadership for the operation of their program. They rose at once to the challenge. Many of them gave up their Sundays, ferried across the muddy Arkansas in an old-time ferry, travelled through mud up to the hub of a mule drawn wagon to carry on

their program of spiritualizing their rural community. Purposeful Christian enterprise and the will to achieve were their goal. These students really experienced spirituality through creative activity for the Master.

Other voluntary campus groups—literary societies, scholarship and ministerial groups, and all other campus organizations—are constantly facing perplexing campus problems. Each is attempting to meet its problems in its own way and to accept responsibility which gives more and more opportunity to solve its own social and religious problems in college life.

The administration has taken the stand that students know their individual needs and should have a right to express their preferences as to what public speakers should have a contribution to make to their spiritual welfare.

The services of local pastors working in cooperation with the college have molded the student while away from home-church activities to active participation in the church program in the local parish. All of the ministers attempt to keep the student in touch with the home.

Strange as it may seem it never occurred to the faculty and administration that it might be of tremendous spiritual value to have the students conduct a communion service of their own. The students suggested that such a communion service be held during Easter week in the college chapel. After much discussion it was decided that the services should be made voluntary. Much to the surprise of the faculty and students themselves the services were largely attended. No more impressive spiritual hour has ever been spent by the writer than this experience—the result of students actually engaging in purposeful Christian enterprise.

The faculty, not to be outdone, found that it must unite itself in some creative Christian activity in order to catch the vision of this spiritualizing activity—this will to achieve. A faculty forum discussing pressing campus, state, national, and international problems of religious and social nature has acted for two years as this incentive. The faculty has developed an extension program to serve the people of this great Ozark area. The college spiritualizes both faculty and students through service.

Community schools of religious education were held in three different communities. Members of the faculty taught eighteen courses in methods and content, travelled over 5,600 miles, and enrolled over 200 students. The college found that it must assist in the development of trained leadership for the achievement of high spirituality and found its spirituality in service. Surveys of religious and social nature, attacking vital social and religious problems of our own community and of our state, are being made. Library extension service to our rural people has brought worship, instruction, and information into the homes of many who heretofore have not had the privilege of having been able to take the first steps toward their own spiritual development.

The College of the Ozarks has had no means by which to evaluate the success of its program. There have been no test tubes through which a detailed analysis of the success or failure of the program might be made. It is just as well to say that the college has been fifty or seventy-five per cent successful as to say that it has been one hundred per cent successful, for success in achieving high spirituality is not to be measured in terms of four or eight years. The full flower of each spiritual personality takes much more time and sometimes is hard to discern. But those who have watched the program and have observed the problems which confront the faculty and administration who are attempting to spiritualize youth know that the first steps toward the development of spiritualized individuals and a spiritualized college campus, both students and faculty, have been taken. This process of spiritualization is an ever-growing process—a process of creative Christian enterprise, the duty to achieve purposeful Christian activity in terms of the life of the Master and His message.

**THE AIMS OF LAWRENCE COLLEGE—AN EXTRACT
FROM THE ANNUAL REPORT OF THE PRESIDENT****HENRY M. WRISTON**

When the survey of the college was made two years ago, one of the recommendations of the Survey Commission was that a statement of the aims of the college should be drawn up. This is in accordance with a trend manifested in many other ways. The North Central Association of Colleges and Secondary Schools, the accrediting agency of this region, is seeking to establish new standards by which it may judge the colleges under its jurisdiction. Preliminary indications are that this body will insist that each college state its aims with clarity and directness and then the college will be judged upon the degree to which it fulfills its aims.

The faculty, accepting the recommendation of the Survey Commission, has drawn up a statement of aims which I desire to include in this report, and I should like to have the approval of the trustees for these aims of the college.*

THE AIMS OF LAWRENCE COLLEGE

(A statement adopted by the Faculty of the College at its regular meeting held on January 8, 1932)

It is the purpose of Lawrence College steadily to strengthen its present policy of admitting only students of high character, serious purpose, and superior intellectual ability. To this end it requires that the candidate be among the upper three-fourths, scholastically, of his graduating class, and in addition it seeks and gives due weight to all other available evidence bearing on his personality and his fitness to undertake the type of work which the college offers.

The college aims to develop in its students not only an interest in the acquisition of facts, but also accurate methods of ascertaining facts, an interest in their relations and meanings, and habits of clear, independent, constructive thinking and of effective expression.

It seeks to develop intellectual initiative and stimulate a process of self-education. It, therefore, gives opportunity for inde-

* The Trustees at their June meeting unanimously approved the statement as printed.

pendent study to students of special ability and ambition. It endeavors to maintain intellectual contacts with its alumni, and in its community also strives to be an educative force.

It provides in its curriculum a broad foundation upon which later specialized professional or vocational training may profitably be based. The college offers specialized training for students who propose to enter educational work.

Through courses in fundamental fields of knowledge the college aims to give its students some experience in the methods of scientific thought, an appreciation of the heritage of the past, some knowledge of contemporary civilizations, and some understanding of modern social institutions. In these courses it stresses the dynamic character of both knowledge and institutions. Through tests for achievement in a field rather than in a course it stimulates comprehensiveness of grasp; through emphasis upon correlations of the field of learning it endeavors to awaken its students to the essential unity of all knowledge.

The college seeks to emphasize the interpretation of experience in terms of spiritual as well as material values, and both in its conduct as an institution and in its teaching to develop an appreciation of the necessity of functional conceptions of honor in human relationships.

It provides an environment conducive to social adjustments and encourages the development of student self-government.

It guides its students away from provincialism toward an intelligent and constructive interest in national and international affairs.

It endeavors to develop in its students an appreciation of music, literature, and art, by providing opportunity for aesthetic experience and for expression in one or more of the arts.

The college maintains a carefully planned and coordinated program for the health and physical development of the students. A physician and an infirmary offer diagnostic service and advice. The physical instruction in various sports and facilities for participation in them at the level of skill (intramural or intercollegiate) most profitable, socially and physically, to the participant. It endeavors to develop skills in activities and enthusiasm for participation in those activities which the individual may enjoy in college and afterward.

The college encourages interest in research and in professional problems of teaching with a view to the maintenance of a creative intellectual life, the advancement of learning, and the improvement of its own procedures. To these ends the Faculty enjoys and is assured intellectual freedom.

The ultimate purpose is the establishment and improvement of

standards—standards of thought and expression, of taste and interest, of character and ethics, of health and sane living.

The faculty has endeavored to put these principles into practice in its curricular changes. Elsewhere I have spoken of the tutorial plan. The ideas governing it are in harmony with the statement of aims. They also dropped from the curriculum the courses in journalism and business administration, because of their firm and all but unanimous belief that a liberal training is a more secure basis for success in those fields than specialized and technical courses at the college level.

In taking these steps in the midst of troubled times the faculty has shown great courage and resolution, and faith in the integrity of our enterprise.

As I conceive it there are just two reasons for the existence of such a college as this—distinguished teaching and a distinctive morale. Unless we can find a reason for the belief, and objective evidence, that our teaching is of unusual quality, we have no right to feel that the college has a distinctive place. On that point I believe we have strong assurances in terms of faculty training, in terms of scholarship, in terms of results as shown by the quality of graduate work done by our students, of objective measures of college aptitude of those who come, and the achievements of those who graduate. We have every reason to believe that the institution has justified itself with distinguished teaching.

By distinctive morale I mean that the college should make an unusual contribution to character development, that its students should have, and manifest, a social sensitiveness far beyond the average, that they should have moral qualities dynamic in character, and that their lives should be marked with a spiritual earnestness which manifests itself in religious interests and activities. Success or failure in this respect is vastly more difficult to assess. I believe, however, that we have measurably attained this objective. Observers who know with some intimacy the life of several campuses testify uniformly to the high plane upon which our students live. We see about us many evidences of character development. Indeed, one of the finest rewards of teaching is in seeing an individual personality come to maturity

and to power. There can be no question as to the reality and sincerity of religious interest. In common with other institutions, educational and religious, there has been difficulty in finding adequate expressional forms. This year, however, has been an exceedingly hopeful one in that respect. The Easter service, promoted by the students, a period of reflection in the chapel at Vesper time, projects for social service for next year, are all hopeful and tangible developments.

It is now precisely thirty years since the doom of the independent college of liberal arts was first pronounced by the then new president of Columbia University, Nicholas Murray Butler. His prophecy was shortly to be echoed on the Pacific Coast by a former resident of Appleton, David Starr Jordan, President of Leland Stanford University. In the course of that thirty years the liberal arts college has grown in numbers, gained in strength, and multiplied in influence. There is every reason to believe that the outlook is more hopeful today than ever before for those colleges which see their opportunities, and with vigor and courage establish programs which will justify the resources which must be found. Various events have led me this year to look more objectively than ever before at the future of Lawrence College. I have come to the conclusion that if it does not have a brilliant future, it will be the fault of the trustees, faculty, and administration, and not the fault of changing times or circumstances.

Plans have been advanced for the union of the Transylvania Presbyteries, U. S., and U. S. A. The movement is furthered by Dr. Charles J. Turck, president of Centre College, Danville, Ky. It is pointed out that the two presbyteries cooperate now in home mission and educational work at Centre.

WHAT COLLEGE STUDENTS ARE THINKING ABOUT

NOTE: In the belief that readers of CHRISTIAN EDUCATION would welcome an expression of student opinion, the Editor invited the Presidents of four colleges located in Maine, Pennsylvania, West Virginia and South Carolina each to send a typical Commencement address from his college. The papers that follow are all by members of the Class of 1932.—R. L. K.

WHAT IS A COLLEGE FOR?*

JOSEPHINE F. MILLER
Davis and Elkins College

A college is for the use of the nation, not for the satisfaction of those who administer it, or for the carrying out their private views.

We are asked the question, Why should one go to college, What does one expect to get there? This question might also be asked of high school and the grades, but for our purpose, we shall confine it to college. Why then should one go to college—for work, for the realization of some definite aim, for discipline and a severe training of his mental faculties, for realization, for exercising his social powers, or for the broadening effects of life where study is only one of many interests?

It is the opinion of some that a boy who has been manager of an athletic team, with a complicated schedule of games and several trips away from home, gets as good training for modern life, as if he had become proficient in mathematics and history. This may be true in some cases. Others think that one is better prepared by being given an immediate drill in the work he is to follow, after he graduates, than by being made a master of the more general fields of knowledge to which his calling will be related.

Learning is not involved. No one has ever dreamed of imparting learning to undergraduates, it cannot be done in four years, to become a man of learning is an enterprise of a lifetime. The issue does not rise to this high ground, the question is merely this: Do we wish college to be, first of all and chiefly, a place of mental discipline, or only a school of general expe-

* Valedictory address, June 8, 1932.

rience? To reply to these questions involves an examination of modern life and an assessment of the part an educated man ought to play in it. The life of today is a very complex thing, which no one can hope to understand entirely, but there are a few things about it that are obvious enough to everyone. The man who understands only some single process or some single piece of work which he has been set to do, may never do anything else, and is apt to be deprived of the opportunity to do that, at almost any moment, due to the changes that industry is constantly undergoing. The man of special skill may be changed into an unskilled laborer over night, men with mere skill will be mere servants, and when their skill is out of use and out of fashion, they will be useless servants.

What the world needs is men who have quick action, quick comprehension, and quick apprehension that modern life puts a premium on. A readiness to turn this way or that and not lose force or momentum. College is meant to stimulate in a considerable number of men what would be stimulated in only a few if we were to depend entirely upon nature and circumstance.

The question seems to narrow down to this. Shall the person who goes to college go there for the purpose of getting ready to be a servant, who will be nobody and who may become useless, or will he go there for the purpose of getting ready to be a master adventurer in the field of modern opportunity?

The clientele of the college has changed. The people who are in college today who expect to enter some kind of business after they graduate greatly outnumber those who expect to make some sort of learning the basis of their life work. The day of getting an education for education's sake has passed.

The enormous increase of wealth in the country in recent years has, also, greatly affected the colleges. It stands to reason that sons of rich men who expect to inherit a fortune some day, are not as apt to form as definite and serious purposes, as those who know they must train their wits to meet the struggle of life.

However, the position of the wealthy youth is a disadvantageous one, for wealth removes the necessity for effort and effort is necessary for the attainment of distinction. For if col-

lege be one of the highways to life and achievement, it must be one of the highways to work.

The man who comes out of college today should be to some degree a master among men; if he has got less, college was not worth his while. He should be efficient, and when we say efficient, we mean having the power to think, the power of independent movement and initiative.

So then, what is a college for? It is for the training of men who are to rise above the ranks, that is what a college is for. What it does and what it requires of its teachers and undergraduates should be built around this. A college education does not mean an open sesame to a full pocketbook, but it surely should have made one a better workman.

The college must subject its students to a general intellectual training, which will be narrowed to no one point of view, no one vocation or calling. It must release, quicken, discipline, and strengthen as many faculties of the mind, as possible. The law of the college life must be work—definite, exacting, long and continued work.

However, a general training must not be taken to mean a varied smattering of a score of subjects and a thorough digestion of none. A student cannot be shown a whole body of knowledge within a single curriculum. But after a certain number of really fundamental subjects have been studied, the college undergraduate must be offered a choice of the route he will follow in carrying his studies further.

This is the general training which should be characteristic of a college, and those who undergo it ought to be made to undergo it with deep seriousness and diligent labor, not as soft amateurs with whom learning and its thorough tasks are side interests merely, but as those who approach life with the intention of becoming professionals in its fields of achievement.

A new type of man is needed for a new day. Today's leader should be boundlessly active; never weary in the pursuit of his ideals; a thoughtful man who can think things through; a man of vision and energy who can picture the vital needs of his age and time; and a man of strong educational training and background.

THE INTERRELATIONSHIP OF THE SCIENCES*

EDWIN STEARNS, JR.

Lafayette College

As I walked across the campus the other day I saw some workmen engaged in excavating a trench. There was something in their casual manner of tossing the shovelfuls of earth to one side that made me wonder if it had any value at all. Accordingly I picked up a handful of earth and resolved to take it to all the scientists at the college and find out what it really was.

I went to the chemistry department and said to the professor of chemistry, "What is this?" He replied, "It seems to be a mixture of calcareous and silicious materials. If you leave it here with me I can analyze it for you and tell you its percentage composition, tell you just what elements it contains." "No," I said, "I realized that it contained several elements, but what is an element?" He replied, "I cannot tell you what an element is, I can define it for you, I can tell you many of its characteristics, I can talk for hours on the theory of protons and electrons, but I cannot tell you what matter is or why it exists. But nevertheless the principles of chemistry if properly applied will work wonders. A chemist can take a piece of coal and from it derive gas to cook our food, dyes to color our clothes, pitch to pave our roads, and coke to extract our steel."

I left the chemist, marveling at his possibilities to help mankind and soon came to the physics department. The professor of physics was glad to see me, and when he heard my question, "What can you tell me about this?" he encouraged me by answering, "Very much. If you start this moving in a certain direction, it will continue to move in a straight line in that direction unless acted upon by an external force. If a force does act, its effect will depend upon the magnitude of the force, the duration of its application, and the inertia of the mass." "But hold on," I cried, "you confuse me, what is motion?" "Motion," he answered, "is change of location of matter in space." "Then," I asked, "motion does not exist? Only matter and space exist and without these two there can be no

* Scientific oration at the Commencement Exercises, June 10, 1932.

motion?" "Certainly," he replied, "one cannot conceive of motion without something to move and some space for it to move in. But nevertheless, the principles of motion if properly applied will work wonders. If you name the evening star, and specify 10:30 P. M. September 10, 1932, the astronomer can point his telescope at the heavens, and if the telescope then remain unmoved you can return at that date and at the same time that the second hand of an accurate watch crosses the division line indicating 10:30 the evening star may be seen passing the intersection of the cross-hairs of the telescope."

I was impressed by the physicist, for I thought his possibilities of helping mankind also were enormous, but I wondered about his motion. Consider a stone, thrown through the air. An object cannot be in two places at the same time. Therefore at any particular moment the stone must be in one place and not in two. But to be in one place is to be at rest. Thus the stone is at rest all the while it is in motion.

In like manner I visited the other departments. The biologist peered at the handful of earth through a microscope and announced that it was teeming with life. He pointed out a queer little germ which he claimed could kill a man. He told me how medical science was revolutionizing the condition of mankind, how the miracles of the Bible were being duplicated every day, with the blind being made able to see and the lame to walk.

The geologist pointed out a certain shell which he called a Brachiopod, and stated that because of the presence of that shell he knew that the rock formation, of which the soil was composed, had been deposited thousands of years ago in the Cambrian period by a shallow sea in a warm climate. His accumulated knowledge, from studying many pieces of earth such as this, had enabled him to predict the location of valuable ore deposits with almost uncanny accuracy.

I left these departments of science with a feeling that after all, this handful of earth, that had been so carelessly tossed aside by the ignorant laborer, would indicate marvels to the man who knew enough to understand its full significance and possibilities.

But recently scientists have been finding out strange things about this world which they formerly thought to consist of several distinct features. Matter and energy were once each thought permanent, but now they are considered to be interconvertible. Space formerly consisted of length, breadth, and depth, while that peculiar phenomenon, time, was something quite distinct and separate. Einstein has combined these into a four-dimensional world.

This uncertainty of the very foundation of science is quite disturbing to some of the greater scientists. They find that it is impossible for anything to move faster than 186,000 miles a second. They find that if the speed of a particle of matter should be increased to that its length is reduced to zero, its density becomes infinite, and time stands still. They find that if you are standing beside a certain object it may look like a green rectangle, but if you are moving toward it with a sufficient speed, it appears to be a red square.

All these disturbing effects are not products of a twisted imagination. They are all scientific facts, absolutely accepted. I cannot say they are certain and indisputable, for we may later find them to be wrong. But these strange phenomena are the accepted formulas today among the most learned scientists.

Many of these great scientists today have been seeking the truths of the fundamentals of their science. Instead of building up, and synthesizing new compounds, finding new relationships, (which are of undoubted value), they are engaged in the far more mysterious, analytical work of finding the absolute truths. Perhaps they have not gone far, but they have started. They have taken the several features which were formerly thought to be universal entities and have found them to be related to one another. And after finding two pairs of them related, they have the still more difficult task of finding a new relationship between these two relations. The whole tendency is to find the last relationship, the absolute bottom, the single universal entity which is the first cause and the final cause and the all-sufficing cause of everything. They are after that great fundamental Power which moves the universe, which is so fundamental that it depends on absolutely nothing but itself for its own existence,

and out of which can be deduced the whole complex system known as the natural laws. And this self-sufficient, all-inclusive, infinite and absolute entelechy of being, is what I think of as the Spirit of God.

SUMMITS*

EDITH LUCILE FOULGER

Bates College

On a high summit, we feel a vastness and expanse that gives deep meaning to life. As we cling to a wind-swept crag on a towering height, the rush of powerful thoughts beats like eagles' wings within our souls. The earth and sky blend into one great whole that embraces our own puny selves, and we feel our inner being expand to take in the immensity of that one vast unity. The shell of prejudice and petty vision cracks, and into our souls floods light from the broad view. The little loses itself in a deep and wide vista of wonder and majesty. No more than a mere dot on the crag, yet we feel arise within us great understanding. We take a new measure of ourselves and of life.

Literature has such summits, peaks where men of vision have taken a wide measure of the earth and sky. Men like Shakespeare, Milton, and Browning have grasped at the greater meanings and interpretations of life that come from viewing the world from the summits of genius.

Let us for a moment look at the world as these men saw it.

It was a triumphant England that Shakespeare knew. Newly discovered worlds and new knowledge broadened and deepened the vista of life, while within men's souls was awakening a great force—the Protestant conscience. As Shakespeare surveyed the motley crowd, he saw the power and glory of man.

What a piece of work is a man! how noble in reason!
how infinite in faculty! in form and moving how express
and admirable! in action how like an angel! in apprehen-
sion how like a god! the beauty of the world!

So Shakespeare pictured the man of thought, a noble Hamlet, capable in imagination of grasping at the outmost edges of the universe.

* A.B. *Summa cum laude*, 1932.

So man, the moth, is not afraid it seems
To span Omnipotence; to measure might that
Knows no measure, by the scanty rule and
Standard of his own, that is today,
And is not ere tomorrow's sun go down.

But man who challenges omnipotence, and "strives in his little world of men to outscorn the to and fro conflicting wind and rain," may yet be an underling; for "conscience does make cowards of us all." "Unless above himself he can erect himself, how poor a thing is man." So Shakespeare shows us a mad Macbeth, a deformed and villainous Richard, a generous but weak and infirm Lear. He created a world of men and women, and more than any other writer has depicted the strength and weakness of man.

The great Puritan, mighty Milton, in an age of faith, no longer saw from his summit a world of men. He looked above "the smoke and stir of this dim spot which men call earth, this pendent world hanging on a golden chain." Life for him was not a world of men, but a world created by God and peopled by "millions of spiritual beings that walk the earth unseen, both when we sleep and when we wake." The Creator, almighty in force, rules the great hosts of gods and justifies His ways to men. From his peak, Milton spoke to his age of God, and of man as a child of God.

In the nineteenth century, an age impregnated by evolutionary doctrine, struggle and the fighting spirit became guiding principles. Life meant "to move upward, working out the beast, and let the ape and tiger die." As man from the height of his civilization looked down the long era of evolving forms and distorted shapes from which he sprang, the joy of life awoke within him.

Oh, the wild joys of living!
The leaping from rock up to rock!
The strong rending of boughs from the fir tree . .
How good is man's life! The mere living!
How fit to employ all the heart and soul and senses forever in joy!

Yet Browning saw more in life than mere living. He saw the aspiration and struggle which had brought man to his eminence.

It is not man, nor God, that is glorified in this age. It is life itself, the one fight more, though it be the best and the last. "Life is just a stuff to try the soul's strength on."

Thus in former times have men read their interpretations of life from the summits. But what measure of the world has our own age to offer? Man, still the riddle of the Sphinx, a four-legged creature at morn, two-legged at noon, and creeping on three legs at night, what is man today? Is he the man of Shakespeare's day, a noble handiwork, but weak and crawling on four legs? Or is he erect in the circle of divinities, one of the multitudinous host that sings praises to the mighty Jehovah? Or have we made no advance beyond the thought of the last century in which man is a brute, a three-legged, fantastic creature, of little higher evolution and intelligence than his brother, the ape?

Where can we find the summit in present day literature that will give us vision? Our Main Streets, littered with refuse, with red and yellow gas stations, and dirty, noisy factories, shut out the light of higher understanding. Smoke, grime, fog, and depression weigh down our present century. There are those who tell us that we have lost our creative force as men, that we are but an ignominious microcosm impotent before the play of social forces.

Is man, then, a little whirling atom in the great solar system of life? The pearl in its delicate beauty, the mighty galactic circles of stars—is man perhaps constructed as these, one tiny revolving atom, but a world about which other worlds move? Some day perhaps another Shakespeare, Milton, or Browning will reveal to us from the peak of his genius the interpretation of present day life. But while we wait for him, may we seek an answer from the man of science, who from his summit, is gazing into far-off reaches of the stars, out of space and out of time.

I begged the scientist to atomize
This breath and body of me, this eager soul
Into its unabashed and savage essence.
He diagnosed me, pitiful and whole,
Thus with his arrogant acid and skeptic lens;

Electrons, stitched and twinkling in and out,
Unravelled by a gust of cold, a blow;
But indestructible, and blown about
To new designs—a rose, a sunset glow,
A sound, a bit of star.

THE WAY OUT

PHILIP M. WIDENHOUSE

Wofford College

We are living in a period as economically discontented and as feverishly restless as the world has ever known. The economic structure of society is on the verge of total collapse. There is an overproduction in every field of industry. The farmers in the West have wheat to burn, while the people in the Eastern cities are starving. The unemployment situation has reached gigantic proportions, and today there are between seven and ten million out of work.

A former presidential candidate says, "In this the most favored land beneath bending skies, a land in which we have vast areas of rich and fertile soil, a land filled with material resources in an inexhaustible abundance, the most marvelous productive machinery on earth, millions of eager workers, ready and willing to apply their labor to that machinery to produce an abundance for every man, woman, and child in this country; if, under those conditions, there are still millions of our people for whom life is one ceaseless struggle from cradle to the grave, it cannot be the fault of Nature; it cannot be charged to the Almighty, but it is due to an outgrown social condition that can and must be changed."

In seeking the change necessary to remedy the evils, we must first ascertain the means whereby we came to be in this deplorable situation. We are in the greatest depression the world has ever known as the saying goes; and the cause is that the profit motive has predominated, and still rules in the hearts and minds of men. The great masses of people have been ruthlessly trampled under by those greedy, profit-seeking individuals who have joined in this mad scramble for money. Gold is our God, and rules in the affairs of men. To quote again, "Think of the

men in the mills and factories; think of the women who, for a paltry wage, are compelled to work out their lives; of the children who, in this modern machine age, are robbed of their childhood and in their early years are seized in the remorseless grasp of Mammon and forced into industrial dungeons, there to feed the machines while they themselves are being starved body and soul; see them dwarfed, diseased, their little lives broken and their hopes blasted all because in this high noon of our twentieth-century civilization, money still means so much more than does human life."

The only way out of this chaotic condition in which we find ourselves is to replace that Profit Motive with an Impulse to Serve. According to the great thinker Aristotle, all men seek one goal, happiness. Happiness, which is true success, can be found only in the expression of all one's physical, mental, and spiritual power in usefulness to others. The theme of that statement, Service to Mankind, has been handed down through the centuries; and today it should be the standard of success. Measured by that standard, the most successful man to walk the ways of this earth was not Henry Ford, John D. Rockefeller, or Andrew Carnegie with all their wealth, but the most successful man was Jesus Christ. He gave His life in service to mankind. Edward W. Bok says, "Have an absolute faith in God and in prayer, and only one more thing is needed to complete the fundamental basis of all prosperity, an earnest, honest effort to live according to our conscience, to the best and truest that is within ourselves, and to do for others what we might wish they would do for us." There again is the thought of service to others and to God. The slogan of the business man must change from dollars to service. Prosperity shall walk hand in hand with the dealer who can give service even in the spiritual sense.

In order to replace the Profit Motive with an Impulse to Serve, it will be necessary to modify the very nature of man, for from birth there is instilled into our hearts a craving and a desire for the almighty dollar. This modification must be an educational process. We are supposed to be educated now. We have received the benefits of Wofford College for four years. The spirit of the Great Master Teacher who sits there and

watches over His pupils every day, is to serve mankind. As we leave this sacred chapel this morning for the last time as the class of 1932, the words of our Alma Mater shall go with us,

When we from thy halls have parted and life's battle is on;
Thy great spirit shall inspire us till eternal dawn.

That inspiring spirit is one of service. As we go into the world, each into his chosen vocation, may this thought forever burn upon our memories, that the vocation of every man should be to serve mankind. When the entire world accepts that as the primary motive of life, then we have found THE WAY OUT.

IN a recent study* made by Dr. Harvey C. Lehman, of Ohio University, and Dr. Paul A. Witty, of Northwestern, concerning scientific eminence and church membership, significant facts were discovered. The authors based their investigation upon the records of 1,189 men of science listed in "Who's Who."

Of these, 75 per cent made no mention of church affiliation. Whether this was due to the fact that they are not church members or to the fact that they attach little importance to this matter was not, of course, determined. The authors appeared to favor the latter hypothesis.

Among the 25 per cent who reported church membership, Congregationalists, Presbyterians, Episcopalian, Unitarians and Methodists lead in the order mentioned. Only three of these scientists are Roman Catholics. However, when representation is computed in terms of the proportion which each denomination reaches, falls below or exceeds its quota on the basis of numerical strength in this country, the Unitarians, Swedenborgians, Congregationalists, Friends and Universalists far exceed their quota of scientists, the Baptists, Lutherans and Catholics falling below the expected quota. The authors conclude that most of the scientists who report church membership are associated with the more liberal denominations.

* "Scientific Eminence and Church Membership," Dr. Harvey C. Lehman and Dr. Paul A. Witty. *Scientific Monthly*, Dec., 1931.

OCTOBER, 1932

LIBRARY OF
CHRISTIAN EDUCATION

THE UNIVERSITY OF MICHIGAN SPRING PARLEY

ARTHUR BERNHART

The vital and ever-pertinent question of an adequate philosophy of life was searchingly discussed by hundreds of students of the University of Michigan at a Spring Parley. Three sessions, April 23 and 24, and four in May, 1932. Approximately a dozen selected faculty men attempted to justify their personal philosophies as specific questions were put to them or as more general remarks were referred to them by the chairman, Professor John L. Brumm. Brief addresses and replies to written questions were used at first. This procedure was naturally relaxed as faculty men and students endeavored to defend their own personal points of view,—to assail the suggestions laid down by others, or to clarify on issues.

The questions raised at the opening discussion dealt with reasons for not committing suicide, a rather queer issue. Most of the participants seemed too interested in the drama of life to be willing to withdraw, even though their part might be reduced to that of a "job." The issue soon shifted to that which dominated the entire Parley, namely: What shall be my relation to standard, my basis of conduct, or the criterion on which I shall make my choices?

Dogmatic religious theology seemed inadequate to meet the flux of changing environment, whereas pure science, as admirably advocated by Professor Shepard of the psychology department, is admittedly not ready to teach man the way to attain happiness. Though the dictum of Socrates, "Know thyself," seems as inescapable today as ever, since we cannot escape ourselves, we students do not fully know our own natures; and as experimentation with life is full of pitfalls and cannot be repeated, we wish the vicarious experience of others might provide adequate advice not only sound in content but also capable of commanding our faith before we espouse it.

Professor Slosson of the history department set forth a magnificent critique of the mutual relationships of the individual with society. Civilization is a record of man's collective effort to attain the values of life, and social institutions represent the

channels through which man has endeavored to accomplish this end. Such institutions as the government and the church cannot assume responsibilities which the individual members shirk. If something is wrong with society the responsibility to right it lies with you and me. Either be a leader yourself or support that leader who works for the ends you desire. The "younger generation" has, for example, the task of eliminating war: we must not waste time blaming the "older generation" for the chaos we inherit. We should tackle the problems zealously that we may bequeath a better world to those who shall one day impatiently try on our shoes.

Thus, man orients himself in the cosmos and adjusts with the other members of society. That "happiness for self can only be found in making other people happy," was much discussed. Morality is the basis of the social order, and the conventional moral law as the result of the experience of the race, came in for debate. "It does not kill individualism but insures its maximum growth." "The Golden Rule is the foundation of intelligent living and is not the creedal peculiarity of any one religion but the heritage of mankind," were theories supported by Professor Slosson and others.

Accordingly, the enduring values of life, those things worthy our personal loyalty, are broader than the interests of the individual and must be appreciated through the social vision. Professor Parker of the philosophy department voiced the assurance of many that these values have more than individual satisfaction and social expediency, in that they have cosmic significance. These are ideals which personality has found worthy of the universe. Thus reality is made. The deliberations took on a cultural and lofty tone as he maintained that "the cosmos is friendly to man's highest aspirations, for indeed, Love, Truth, and the Good are more descriptive of the world in which we live than the mathematical formulae of modern physics."

Hence, some chose to accept the authority of religion or the Bible. Others followed the gleam because of social responsibility. Still others received sanction from "the God of things as they are." A few heard only specious arguments and fretted because they could not carry the answer to every philosophic

question away on a platter. Their neighbor, possibly a deep soul, heard the poignant cry, "Why is Life?" and tried to catch sight of some mystic purpose or at least looked for some significant phrase. But every ordinary soul seemed to find something to satisfy an inward hunger. Things that cannot be found in text-books were served to us or we dug them up by discussion and our "committee of the whole" made progress. Besides those already mentioned gratitude is due Professors Carr, Wood, LaRue, Menefee, Sharfman, Sellars, Strauss, and Yost who, by the splendid spirit in which they discussed their personal philosophies with the students, revealed a kinship with us and seemed glad to recognize the true meaning of a university education.

"The Parley" was sponsored by a general committee which grew over several weeks of preparation to a hundred students representing various student organizations, including such groups as Cosmopolitan Club, Council of Religion, Michigan League, the *Daily*, dormitory units, Student Christian Association, Student Union, and other groups. A central committee of twelve students with Messrs. Howard McClusky and E. W. Blakeman as advisors arranged the details. Student officers were Chairman, Ivan Williamson; Vice-Chairmen, Cile Miller, William Kearns; Secretary, Winifred Root; Treasurer, George Rubenstein.

Before the adjournment of the third session, which had lasted for over four hours without interest flagging, it was unanimously decided that the Spring Parley should be an annual affair, and that lesser discussion groups on specific phases should meet every two weeks throughout the remainder of the school year. The central committee continued to arrange for smaller group parleys, and will act as a nucleus for the organization of the next annual "Spring Parley." It was registered definitely, first, by a student, then by faculty men, and finally by a formal vote that the plan be incorporated as an annual affair to take a place on the Michigan calendar of major events. This Parley "got off right" and did meet an actual need in the student life of the University of Michigan.

THE STUDENT WORKERS' ROUND TABLE

HARRY T. STOCK, Editor

SOME ELEMENTS OF A PROGRAM

The worker with students doubtless has his moments when he laments that a new year means "just the same old round of activities." There are also times when he regrets the fact that nothing seems fixed, that what worked one year will probably not strike fire at all the next. After all, a program is bound to be composed of about the same kinds of meetings and activities year after year. But sometimes, just a slightly different slant upon a fixed program element will double the interest and multiply the effectiveness of the work. Even such a seemingly unimportant change as that of calling a meeting or a conference by a new name sometimes works wonders. The leader will recognize all of his old ways of working in the following list:

The Confessional. The university leader finds that much of his best work is done through personal interviews, sometimes sought by the student and sometimes by the adult. This is a form of pastoral service which he renders for parents and pastors in the home communities. The value of it is indicated by the following excerpts from two campus workers' reports:

A senior illustrates the value of what Dr. Fosdick calls the "confessional" on a campus. This student came into my office and in a series of interviews unfolded an amazing story of moral turpitude on the part of a friend and of his own sacrificial giving of himself to this friend. It was the sort of story that no one would believe if it were printed. He got himself tremendously involved but there was nothing I could do for him but listen to him talk. He needed a sympathetic ear and the telling of his story helped him. He has since become interested in the religious activities of the campus and has expressed his wish to go into the ministry.

A woman student illustrates how some students "get religion" in college. I first met her on a Saturday afternoon hike up a mountain. Her home background, unlike that of most of our students, is not religious. Last December I wrote the pastor in her home town asking him if his church could not help finance her trip to the Buffalo Conference of the Student Volunteers. He wrote back amazed that she

had developed an interest in religion. Since her freshman days she has been a radical in religion and as a result has had no difficulties with science destroying her faith. Her problem has not been whether science could be made religious but whether religion could be made scientific. She has read and profited by such books as Ames' *Religion*, Wiesman's *The Wrestle of Religion with Truth*, and Ward's *Which Way Religion?* She had first to become convinced that religion can be made reasonable and then her interest developed along social lines, the Harry Ward-Niebuhr approach. For the past year she has been president of the Christian Endeavor Society and has done an excellent job. She hopes to go into full-time religious work.

Student interviews have been interesting. There was the football star whose love affair caused him to talk of suicide. It was to the parsonage he finally came for help. He is all right now and out on the coast and getting along fine. It was a wonderful opportunity when other helps had failed for him. There have been the consultations about work to see them through and their work of the future. This year it has been heavier than usual. We have helped some find work. I know of boys doing housework this year. We never think of how often for our college boys and girls the "Not Wanted" sign confronts them as they stand with diploma in hand. Whatever be the economic angle of it all the fact is to be reckoned with, for youth in the face of it is very apprehensive as to the future. These have opened new doors for the student pastor and his work.

Perhaps the technique of the interview is difficult for many of us. Professor Macintosh has said, "True religious education would teach how effectually to repent, to have faith, and to pray." True leadership training would help us to aid students in matters of faith, repentance, adjustment, and prayer. The science and art of personal counseling must be learned by the student worker. Fortunately, many of our training conferences are now making this a major emphasis. But it is difficult to tell someone else how to do it; the books which deal with the subject are generally disappointing. Perhaps the reason is that which Dr. Thom suggests in his new *Normal Youth and Its Everyday Problems*: "Guiding and directing the development of the adolescent is an art, not a science."

Quest Groups. Ever since *The Christian Century* printed a devastating editorial on "The Cult of the Questers," the term "quest" has been in disrepute. Still it is new to many students, newer than the term "interest group." And if the warning in the editorial is heeded, and these talk-fests issue in something more than a self-satisfied smug sophistication, they constitute an essential part of every program.

One of the major sins of leaders in church clubs and societies is that they set before the group for a single night's discussion such a large problem as "Peace and War." What can be done with such an issue in half an hour? It is argued, with truth, that if student thinking is stimulated by this discussion the meeting has not been in vain. But it may easily be stimulated by false statements, prejudiced and restricted points of view, and the students' thinking may be turned in directions which are not Christian. It is said that you can not hold the interest of students by a series on a given subject. There is some truth in it. But a group that plans a series on our international problems, each Sunday dealing with some specific phase of our present situation, will satisfy those who are not interested in a sustained attention and the result will be that those who come do some consecutive thinking whether they know it or not.

This year student groups will doubtless consider such large clusters of problems as are represented by such terms as the following: "America at the Polls," "The Economic Situation," "The Forces of Propaganda," "God in the Light of Recent Thought," "The Church in the Modern World," "Citizenship on Our Campus."

Parleys. What is a parley? We frankly do not know. We have not attended one, but we imagine that it is much like some other meetings which we have attended under other names. There was a most successful one on the campus of the University of Michigan; there were talks, and questions, and overgrown faculty-and-student bull sessions. Perhaps one of the most wholesome outcomes was the fact that faculty and students co-operated, informally and with complete frankness, in talking about doubts and convictions. An annual affair of this sort on the campus, if well planned and wisely led, can be the greatest

single religious influence during a year. This issue of CHRISTIAN EDUCATION contains a brief report of this Michigan experiment (most noble in purpose and so effective that no propaganda has been organized against it).

Then there has been an "Arms Parley" at Massachusetts Agricultural College, at which the frankly militaristic and decidedly pacifistic points of view were presented by able adults. And the Parley on Liquor at the University of Illinois (a complete report of which is available from the Y. M. C. A. at Urbana, Illinois, for fifty cents) was one of the most successful study ventures on a given social problem which our campus life has known in recent years. What an opportunity there is to face the economic problem in a similar way with educated, resourceful leaders participating.

Retreats. That word has an unpleasant connotation. But the idea is that groups go off to the hills, or to small town hotels, for two or three days with varied purposes. The leaders may have a planning session at which the program for the year is outlined and put into execution. An interest group may go off to face one of the many problems which perplex society. Those who are considering some form of Christian life service (full-time ministry through the church or a dedicated type of Christian business or professional service) may think quietly about this subject. Or, toward the close of the year, a group of seniors who should become devoted and trained leaders in the programs of the churches in the communities to which they are going may have a short-time session of leadership preparation for that essential and often discouraging task.

THE list of forty important religious books published during the library year 1931-32, selected by a Committee of the Religious Book Round Table of the American Library Association contains the CHRISTIAN EDUCATION HANDBOOK FOR 1931. Furthermore, this volume is included in the twelve books especially commended to the librarians of small libraries, where large purchasing annually is not possible.

CREDIT COURSES IN RELIGION AT A GREAT UNIVERSITY

RAYMOND H. LEACH

Increasingly, state colleges and universities are including in their curricula courses in the field of religion and there is being evidenced a desire on the part of both church agencies and the executive officers of tax supported institutions to cooperate in the program of religious education. Most important of all, there is a tendency to broaden the curriculum, to standardize religious courses, and to have them taught as well as are courses in any other departments of the institution, which means careful attention being paid to the qualifications of the instructor.

Because of the legal limitations, real or hypothetical, for teaching religion in tax supported institutions, various methods have been adopted for offering such courses until now there is but one state university in this country that does not include in its curriculum courses in this field. In some publicly supported institutions courses in the general field of religion are taught by instructors in the different departments; in others, courses are given by instructors who are maintained by denominational agencies cooperating; in still others, one finds courses given by neighboring or affiliated institutions; while in a number, such courses are given by means of Chairs and Schools of Religion.

Courses having to do with the Bible, both Old and New Testaments, are generally found to be included in the curriculum, the work being given in one of the following departments—English, Greek, Hebrew, History, Classics, Philosophy, Psychology. It is felt that the Bible challenges the attention of all scholars, as well as undergraduates, not only because of its recognized authority but also because of its influence on law, literature and the progress of the race generally.

At the University of Illinois at Urbana, forty hours of credit work are given, twelve in the regular departments of the University and twenty-eight by denominational foundations. This development is interesting since anti-clerical feeling in Illinois ran so high that when the law incorporating schools was enacted in 1835, it forbade denominational religious instruction in them.

Of the twelve hours credit work given by members of the University faculty six are in Bible given in the Department of English, three in the History Department—"Religious and Intellectual Civilization of the Middle Ages," while a three hour course in "Philosophy of Religion" is offered in the Department of Philosophy.

In addition to the work in this field given by the University itself, an arrangement is in effect whereby courses in religion are offered by representatives of the three faiths, which may be transferred at the end of the semester through the registrar's office and counted toward graduation to the number of ten semester hours. Such courses, however, cannot be used to count in a major or minor requirement and only students of sophomore standing and above, whose scholastic records are good, are allowed to enroll. Permission from the dean of each college must be obtained by students taking Foundation courses. A faculty committee supervises the work and sees to it that the same standard of excellence is maintained as is demanded in all other departments of the institution. Each instructor is a Ph.D.

These credit courses are offered at Illinois by a Catholic instructor at the Newman Foundation, by a Jewish instructor at the Hillel Foundation and by a Protestant instructor at the Wesley Foundation who is jointly supported by the Illinois Disciples Foundation, the McKinley Foundation, the Pilgrim Foundation and the Wesley Foundation.

Newman Foundation Courses:

- I. Philosophy of Religion—3 hours.
- II. Fundamentals of Religion—2 hours.
- III. History of Religion—2 hours.

Hillel Foundation Courses:

- I. The Religions of Mankind—2 hours.
- II. Historic Philosophies of Living—2 hours.
- III. A History of Jewish Civilization—3 hours.

Union Courses—Protestant Groups:

- I. Old Testament—3 hours.
- II. New Testament—3 hours.
- III. Jesus and His Times—2 hours.
- IV. Christianity and the Modern World—2 hours.
- V. Comparative Religion—2 hours.
- VI. Philosophy of Religion—2 hours.

Former President Kinley once said, "Since a state institution cannot, under the Constitution and the laws, provide the religious education necessary to a complete and well rounded education, it must be provided in some other way. . . . There is no complete education without religious training." It is interesting to note how this great state university is attempting to fill in the gap, which, as Dr. Kinley said, must be filled if the education of its students is to be at all complete.

A SPRING PARLEY AT THE UNIVERSITY OF MICHIGAN

A spring parley or informal conference dealing with philosophies of life, values, habits, beliefs, loyalties and responsibilities was held on the campus of the University of Michigan, April 23 and 24, 1932. The project was a successful effort to bring together outstanding faculty members and students in an intimate discussion of problems and solutions.

Professor John L. Brumm, head of the Department of Journalism, acted as Faculty Chairman of the meetings while Ivan Williamson, captain elect of the varsity football team, was General Chairman of the student group. A committee of twelve students with Professor Howard McClusky and Dr. E. W. Blakeman, Director of the Wesley Foundation, were advisers.

CHRISTIAN EDUCATION readers may be interested in the type of problems on which students wish advice and help. Some of the questions discussed at this conference were:

- Is it necessary to read the Bible to get one's inspiration?
- Is the Bible necessary to a happy and normal life?
- Can one believe in another life and still deny the existence of God?
- What significance has Jesus in your philosophy of life?
- *Why morality?
- Is idealism justified?
- Do you believe in prayer?
- Does happiness lie in realizing or forgetting ourselves?
- If the question of a deity is personal, why should science settle it?
- Can one arrive at a philosophy through pure science? How?
- In what way does the sex instinct in man affect his personal philosophy?
- Is there anyone who can answer "Why Life?"

MEASURING RECENT PRODUCTS

KENNETH G. HANCE

Albion College

Recently there appeared in the Albion chapel service a speaker who brought to the college and to college education the criticisms and demands of society. In his address he stressed the fact that society expects more of the college graduate than it does of his non-collegiate brother, and that, finding the graduate less than "perfect," it severely criticizes the cause of liberal education. The speaker further observed that a Christian college is even more fully subjected to the scrutiny of a questioning society, which virtually demands that a college—a Christian college—justify itself. The criterion, continued the speaker, which society prescribes contains three infinitives: "to know, to be, and to do"—and each infinitive carries with it the tacit demand of superiority.

Immediately this demand causes one to engage in a bit of self-analysis, not necessarily self-justification, in order to discover his distance from the criterion. This is our immediate concern, especially in the light of current demands for retrenchment or for consolidation of "small" colleges into larger units,—if not even abandonment of the Christian college in favor of the large, tax supported institution.

But the question presents itself: how can you measure? Fortunately, we have one means at least in *Who's Who*, and the study entitled "College Contributions to Intellectual Leadership," carried out by Donald B. Prentice and B. W. Kunkel (*School and Society*, February, 1931). This study gives us at Albion considerable pride in the accomplishments of our college, also in the record of Christian colleges in general. It lists no institution that is not represented by at least twenty-five names since 1870. The most significant period is from 1901 to 1916 for the reason that the records for the previous years were much less complete and for the subsequent years are still being made.

The following are a few representative findings: colleges of 700 to 1000 students: Albion 18 representatives, Allegheny 19, Beloit 12, Denison 14, Dickinson 15, Earlham 18, Knox 8,

Swarthmore 13, Wooster 12. Colleges of more than 1000 students: De Pauw 10, Oberlin 37, Ohio Wesleyan 24.

Interested though we are in the comparative contributions of our Christian colleges, we are more concerned, in the light of society's demands previously mentioned, with the relative contributions of these colleges and our public institutions. Here we shall focus our attention upon Michigan. In the study made of *Who's Who* it was found that only three Michigan institutions, the University, the State College, and Albion, are in the list. The University had for the period under consideration 131 and Michigan State College had 11 representatives. To equal Albion (18) in proportion to their size, the University should have had 270 and the State College 54. For the entire period from 1870 to 1916 Albion has 45 representatives, the University 470, and the State College 56. To equal Albion in proportion to their size, the University should have at least 775 and the State College 135. Moreover, the proportion of men in both of these institutions is considerably higher than in Albion College, and consequently gives them a decided advantage in representation in *Who's Who*.

Obviously these findings are only mildly comparative; in fact, we are not troubled by comparisons—what we are attempting to study is the extent of the contributions of our colleges. If *Who's Who* is to be accepted as a measure of judgment, the Christian college appears to be very significant, appears to be meeting the "three-infinitive" prescription of society: to know, to be, and to do.

In order to secure further data on this problem, the Alumni Office of Albion recently made a study of the occupations of about four fifths of the graduates and former students of the college. Of a total of nearly 4000 names the following classifications and findings were discovered:

Homemaking and Housekeeping	1309
Teaching and Educational Administration	865
Business (Manufacturing, etc.)	490
Religious Service and Education	308
Medicine	163
Post-Graduate Work	101

Law	80
Journalism	75
Banking	58
Farming	56
Industrial Chemistry, etc.	46
Missionary Work	34
Social Service	19
Government Service	19
Library Work	15
Miscellaneous	268

(Of this number nearly 1400, or 35 per cent, have gone into strictly social service fields—the ministry, teaching, etc.).

Surely this is a contribution of which the cause of Christian education need not be ashamed. If this is typical of the service of the Christian colleges of America, society need have no fear that these institutions will fail to meet the "three-infinitive" demands,—even if the tacit requirement of *superiority* is to be added.

DILIGENT IN BUSINESS

WILLIAM BRADFORD BUCK

Alumni Secretary of Albion College

Michigan, at one time a preeminently agricultural state, which early in its history gave prophecy of its later industrial development by producing the first combine, the chief factor in harvesting wheat on a large scale, was also the boyhood home of a famous trio of brothers of international reputation in the field of agriculture, two of whom, Frederick B. and Herbert W. Mumford, are now heads of the colleges of agriculture of the Universities of Missouri and Illinois.

They came into their agricultural birthright most naturally, their father, E. C. L. Mumford, having taught them farm organization and management as they worked together on a four hundred acre live stock farm near Moscow, Michigan. The brothers followed this apprenticeship with several years at Albion College where they laid the foundation for their subsequent training in agriculture at Michigan State College.

Frederick B., of the class of '90 of Albion, took further work at the University of Leipzig and the University of Zurich and became a member of the faculty at Michigan Agricultural College in 1893, having served as an assistant for a year or two in the agricultural experiment station connected with the college. Two years later he was appointed professor of agriculture and in 1904 was called to the University of Missouri as professor of animal husbandry. Since 1909 he has directed the destinies of the Missouri University College of Agriculture. He has been a member of the Missouri State Board of Agriculture, chairman of the Missouri Council of Defense and federal food administrator for Missouri during the war. He was a member of the *Mission Americaine de Rapprochement* to France in 1919. In the twenty-three years that he has been dean of the College of Agriculture it has become one of the outstanding schools of its kind in the world. The faculty has grown from four teachers to more than two hundred and twenty persons and the quality of work done has made corresponding improvement. These conspicuous services were very appropriately recognized by the curators of the University when the newest of the buildings of the college was named Mumford Hall in his honor.

Herbert W. Mumford, dean of the College of Agriculture of the University of Illinois, recently spent three months in Germany as a member of the distinguished commission which made a survey of German agriculture for the farming, banking and industrial interests of the German Republic. A member of the class of '91 at Albion, Herbert Mumford also attended the State College of Agriculture at Lansing, Michigan, where he became an instructor in 1895, assistant professor in 1896 and professor in 1899. In 1901 he became professor of animal husbandry at the University of Illinois and since 1922, like his brother, has been dean of the College of Agriculture and director of the experiment station. In all these manifold duties and honors he has found time to write extensively and has been a contributor to both general and agricultural encyclopedias.

QUALITATIVE BASIS IN MEASURING STUDENT ACHIEVEMENT

ALBERT B. STORMS

President of Baldwin-Wallace College

Disconcerting as it may be and is, the present day searching criticism of educational procedure is already bearing fruit and is destined to bear much good fruit in the days to come. The pedagogical methods of yesterday are largely as obsolete as the one horse shay and the hand scythe. That results of distinctive value were reached by them evidence the toughness of the human mind and the innate soundness of human society rather than the validity of the methods in vogue.

Reforms have come and are destined yet to come through the initiative of leadership that dared and dares to throw the light of criticism upon customs sanctified in tradition, and hallowed by long usage.

We are hopefully restless under the tyranny of a grading system that stands in glaring contrast to our changing conceptions of educational values and educational achievement. It is not only impossible to secure reliable results in grading student achievement by percentages or by letters, but if we could the results would be of little value as an index of scholarly achievement.

Our objective in all educational procedure is the stimulating of the student mind to originality and initiative, to self-judgment and self-confidence. A student's ability to grasp the philosophy of the subject-matter of his study, his understanding of the background and sense of proportion of facts and ideas, his ability to analyze and synthesize, to think clearly and sanely, to distil wisdom out of knowledge, as a bee distils honey out of clover and honeysuckle, the developed ability to create and organize and make effective in his own world what may be revealed to him in study and research and social contacts, these are some of the values sought in the educational process.

Manifestly, the measurements of such achievements must be by other means than memory testing or evidence of docile reception of authoritative teaching.

As a first necessity in measuring student achievement, there must be a teaching objective and method or methods calculated to secure the desired results. The teacher must orient himself into the new intellectual world into which we have come. He must be self-disciplined and become a fellow student with his students, able to encourage and direct them, but ever as a learner himself.

And then, the teacher must forecast his course or courses, so that students will comprehend with him the main objective of their study and the means for reaching that objective.

With these considerations in mind, I recently asked a committee of our younger teachers, fresh from the graduate schools, to examine outlines submitted by faculty members in their courses and offer suggestions for improvement.

The report made by this committee at a faculty meeting last week is of general interest.

Mass production, the handling of students in large classes, obviously has serious limitations when judged as to its results in developing individualism in the student. Constant and intimate contact and intellectual comradeship between student and teacher are essential. From the days of Socrates and Plato, and the friendship of Jesus with his disciples, to the present hour, there has been no substitute for the teacher's personal fellowship with his students. The university experiments that appear to show student achievement results of satisfactory character from large classes lack elements more or less intangible but of prime importance if there is to be conclusive evidence of satisfactory achievement in developed personalities and intellectual balance and power in the students handled *en masse*. We shall need to know more than is yet evident before we can accept such experiments as conclusive. The North Central Association, without discussion and apparently without serious consideration voted to drop the standard included in the standards heretofore maintained that classes above thirty should be considered as endangering educational efficiency. Later, however, the question was referred back to the committee on standards for further consideration. Whether the number thirty is sacrosanct or not, the principle of individualization of students in the educational process is fundamentally important.

The basis of measurement of student achievement must largely lie here in the understanding of the individual student by the teacher such as can result only in continued personal fellowship in scholarly pursuits.

These conceptions of educational objectives must modify our estimate of the educational procedure. Judged from the viewpoint of individual development, the student's progress should be considered as a continuous growth. Education which begins in the cradle and proceeds to the grave may, for convenience, be considered in periods more or less loosely related, but growth is continuous. The lines of demarcation between primary, secondary, and collegiate and graduate training are quite arbitrarily drawn. To be sure, individual development involves putting away childish things. The growing personality must ever more build more stately mansions for his soul, "leaving (his) outgrown shell(s) by life's unresting sea." Someone in an address delivered at the North Central Association recently spoke of the arbitrary division between secondary and college education and especially the attempt in the modern fad to make sharp distinction between the junior and senior college as running seams through the educational process that ought to be considered as a seamless garment.

To reckon the undergraduate freshman and sophomore years of college as mere foundation laying and mental equipment with tools for serious, specialized study later, or as a mere testing out process to determine whether further education is desirable is not justified either pedagogically or psychologically, and disregards the long established values of the traditional educational procedure which are based upon the conception of the student's personality as a psychological unity.

Moreover, our democratic idealism of the West is not comfortable in the straight jacket of European educational tradition. We conceive education as the inherent right of all who will to profit by it and so a social and political necessity for an increasingly large proportion of our citizens. The attempt to segregate the specially talented for higher education and to discard the rest as "dumb-bells," unworthy of educational attention or encouragement, is utterly inconsistent with our demo-

eratic ideals. Not fewer "selects" but more of our youth even including the intellectual average should be encouraged to go on through the undergraduate college. The notion that the subjects studied in the first two college years differ fundamentally from those pursued in the upper years is largely due to an arbitrary distinction.

Promoting the idea that the early years of college are a sort of probation period, a trial to determine whether they like college with its demand for hard thinking and application to study, is to render freshmen a distinct dis-service, and give them a mental handicap to begin with. The intellectual hazards to be overcome are sufficient in the nature of the case without creating altogether artificial hazards.

The standard four years college course is a limited time enough to carry through a consistent educational program on the college level. The studies of the first college years are no more "tools" for further study or research than the studies of the upper years, algebra and trigonometry than calculus and differential equations. Even in the first or freshman year, as in chemistry, algebraic symbols and formulas are necessary.

Moreover, for a consistent educational program from the viewpoint of the individual student and his intelligent direction by his faculty, he should be under the counsel and in the acquaintance of one faculty in one institution with its atmosphere and ideals and incentives.

The most serious criticism of the junior college is that it is often but an extension of the secondary school in methods and educational procedure and that it lacks both the quality of college work and the incentive of faculty and curriculum of a complete undergraduate college.

The secretary of the Association of American Colleges said a year ago that 67 junior colleges had notified his office of their desire and intention of becoming four year colleges as soon as they could qualify under existing college standards, and the chairman of the North Central Association's committee on examination of junior colleges for accrediting as junior colleges said they had yet to find a junior college that did not frankly or covertly aspire to become a four year institution.

It is not good pedagogical procedure to run another artificial seam through the educational scheme, nor is it well in education or in domestic relations to encourage probationate relations. Young people should rather be encouraged to leave the secondary school environment and take the college adventure seriously with the full expectation of rounding out a college career from freshman year to graduation.

With this attitude and consideration it becomes much easier to evaluate intellectual achievement in terms of mental growth rather than by static tests and broken curricula. We have more than enough of truncated arches in our educational system as it is without adding more.

As in California, the junior college probably has its definite place and logically functions as a school preparing young men and women for office and clerical positions. The representative of the junior colleges said frankly recently in Los Angeles to the University group that the junior colleges were not primarily concerned about preparing their students for the senior colleges, but were fitting them to go into business positions and were prepared to meet the competition of the commercial business colleges.

Perhaps President Wilkins' idea as advanced by him in Cincinnati at the meeting of the Association of American Colleges in January last will meet with favor, that the college course be made three years instead of four. This might be done without serious difficulty by the four quarter instead of the semester plan, by greater intensification of the student's program and by somewhat simplifying the entire college curriculum.

The bane of the elective system has been aimless scatteration of the student's interest. With a sufficiently broadly based program in the fundamental subjects, a student should be encouraged from the first or second college year to select his major interest and pursue it diligently and steadily to the baccalaureate degree.

ADDRESS AT THE UNIVERSITY OF GLASGOW**HELEN KELLER**

Note: At the Commencement exercises in June, 1932, at the University of Glasgow the degree of Doctor of Laws was conferred upon Miss Keller. R. L. K.

I greet you out of a very warm heart. We have foregathered here not only for hospitality, but for better knowledge and love of each other.

I do not know how to thank the University of Glasgow for its gracious gesture toward me. I can only say that I am very proud, and very humble, too, that the university should consider me worthy of its regard. I feel that this high compliment has been paid me not only for what I have accomplished as an individual, but for the encouragement of those whose limitations I share. It is an expression of intelligent sympathy recognizing all who, ambushed by fate, rise in their pride determined not to topple in defeat.

What would human life be without the sympathy of our fellow-beings? And yet compassion for the broken and the disinherited is of modern growth. For ages and ages, through the greater part of its life, the world has scorned them. David refers to the blind and the lame as hated of his soul, and Job speaks of the poor as despised of their brethren. Not until Jesus looked with pity upon the shunned and the outcast did men begin to give a helping hand to the afflicted.

How far today pity reaches down to rescue the lowliest creature! Love lifts the rim of vision and gives mind a glory of meaning that it never had before. The parchment which I hold in my hand is a sign that the race is not always to the swift.

Handicapped Are Co-Workers

This is a happy chapter in the history of the handicapped, for it embraces them as co-workers in the world of living men and women. This beneficent act shall stand forever, a deed of generosity from the masters of knowledge and light to those who live under the covert of denial.

When I think of the history of the University of Glasgow since 1450 my imagination is thrilled—a history so full of the

wealth of mind and spirit and such a long line of noble personalities. So the men of the University of Glasgow have carried new ideas from generation to generation, spreading a sweet light among the dark shadows of man's ignorance. From now on the university will carry still further the Christian ideal of service by its friendly attitude toward the handicapped. There is no counting the seeds of sympathy it will sow among normal people who still doubt the power of the mind to triumph over physical limitations.

This is education of the highest order—that which reveals the infinite possibilities of life and mutual helpfulness. When I think what one loving human being has done for me, I realize what will some day happen to mankind when hearts and brains work together. That is why there is such a glow in my thoughts as I accept the declaration of Glasgow University that darkness and silence need not bar the progress of the immortal spirit.

Higher education must be the privilege of the few who win it, the basis being brains, character, and promise, not social position or family wealth. Our psychologists have devised for us an I.Q.—Intelligence Quotient, which implies the brain capacity of a boy or girl; what I want to know equally is his G.Q. or "Gumption Quotient," which will tell how much backbone he has, how much he will sacrifice for his education, how many headaches he will bear, how long he will stick to a challenging mental task. I like college students whose ideal is the good old Maine ejaculation I used to hear, "Well, I wa-ant to know." This may mean half as many boys and girls in college ten years hence as now. It might even mean many colleges closed because the boy or girl with a high "G.Q." found the privileges at others more attractive.

DEPARTMENT OF BIBLICAL INSTRUCTION

OFFICIAL ORGAN OF THE NATIONAL ASSOCIATION OF BIBLICAL
INSTRUCTORS, EDITED BY ISMAR J. PERITZ, PROFESSOR OF
BIBLICAL LITERATURE, SYRACUSE UNIVERSITY

EDITORIAL**RE-INTERPRETING JESUS***

The steady improvement in Bible instruction in our schools and colleges may be observed not only in the increasingly better trained staff of instruction but also in the scientific type of textbooks that proceed from its midst. The book under review is one of the best illustrations of the latter.

Professor Purinton proceeds on the recognized assumption that anterior to any writing about Jesus was the creative personality of Jesus. This reality produced reactions on those with whom he came into personal contact. Some expressed their reaction in writing. Hence we have in the writings of Paul a "life of Jesus," meagre indeed, but nevertheless real and striking. Paul's was the first written interpretation of Jesus. The synoptic Gospels, each in its turn, are more than biographies of Jesus: they reflect the impression on disciples of a second generation, based on eye-witness testimony, and tell of the reaction of the vitalizing personality of Jesus on those who, like ourselves, have faith in him though they have not seen him.

On the basis of this source material, the author constructs the historical life and the teachings of Jesus. It pictures his home life in Nazareth; the baptism as a decisive event; the temptation as a choice of ideals; Capernaum by the sea as the central scene of his Galilean ministry; his healing ministry as occasioned by human need. The teachings of Jesus are presented in a discussion of Jesus' use of parables and in an exposition of the Sermon on the Mount under the twofold aspects of rightmindedness and regard for personality.

The author draws the character of Jesus as prophet in contrast with the priest and thus commendably places himself

* *The Re-Interpretation of Jesus in the New Testament* by Carl Everett Purinton. Charles Scribner's Sons, 1932. \$1.75.

against a modern tendency in some quarters to make out Jesus a good Pharisee who never seriously offended them, but let Paul do that for him. It is the prophet's ideals of spiritual religion that brings Jesus his condemnation and death.

But, the author continues, the interpretation of Jesus did not stop with the synoptists; Acts presents him as the Messiah of the Jerusalem Christians; Revelation interprets him in terms of apocalyptic hopes; Hebrews, from the point of view of an appeal to loyalty; the Johannine letters, as life, light, and love; and the Fourth Gospel as the Christ of experience.

Here is a book that bears all the marks of an excellent textbook for college instruction for classes in the Life of Christ. It is scholarly, critical and also constructive, succinct, with sane suggestions for study and a comprehensive bibliography. It is the product of actual experience in teaching and altogether one of the best books of its kind.

Members of the National Association of Biblical Instructors have special reasons for gratification in the publication in the fact that its author is our efficient Secretary-Treasurer, giving us, as it were, a glimpse behind the scenes as to how he embodies our Association ideals in the classroom.

I. J. P.

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* This bibliography was prepared during the summer of 1932 by the Committee on Correlation of Bible Work in Secondary Schools and Colleges of the National Association of Biblical Instructors. It is intended for use in connection with the Outline Course of Study for Secondary Schools Offering a Unit of Bible for College Entrance published in CHRISTIAN EDUCATION, June, 1932.

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